

The "Bula de Cruzada."

I.



THE *Sacred Heart Review* and several other Catholic newspapers of this country have recently voiced enquiries [cfr. THE REVIEW, No. 14] concerning the origin and import of the dispensation from Friday abstinence obtaining in Spain and its former dependencies.

The source of this dispensation is the *Bula de Cruzada*, or in Latin, *Bulla Cruciatæ*, a papal constitution granting various spiritual benefits and privileges to such Christians as took up arms against the infidels and heretics or supported the crusades against them by alms. These privileges date back to Pope Urban II. They were increased and extended by Innocent III. and Calixtus III., who was the first to issue a "crusade bull," so-called, and to apply its favors to those who advanced the good work by a monetary offering. As the ardor which had inspired the crusades soon died out everywhere except in the countries belonging to the Spanish monarchy, the *Bula de Cruzada* was later limited in its application to these lands, first under Julius II., later under Leo X., Clement VII., Paul III., Julius III., Paul IV., Pius IV., and Pius V.

The last-mentioned Pope, Pius V., ordained that the Bull, so often as it was renewed by him or his successors, was to remain in force for six years, during which space it was to be promulgated biennially. With the exception of Gregory XV., in whose short pontificate the promulgation of the Bull by his predecessor was still in force, it was renewed by each succeeding pope until the year 1753. In the century just past crusade bulls were issued by Pius VII., Leo XII., Gregory XVI., Pius IX., and Leo XIII.; and Pius IX. agreed with the Spanish government (art. 40 of the Concordat of 1851) that the proceeds of the Bull in Spain were to be devoted to the necessities of Spanish dioceses.

Naples and Portugal, having at one time belonged to the Spanish monarchy, have continued, together with Latin America, Cuba and the Philippines, to participate in the privileges of the *Bula de Cruzada*. For Ecuador Pope Pius IX. disposed of the proceeds in a brief dated May 20th, 1862, by turning them over in part to the Apostolic Delegation at Quito and in part to the native Indian missions.

II.

Whence the proceeds of the Bull come, we will explain in the
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words of one of our readers in Chili, Rev. Louis Friedrich, who writes to us from Pica under date of May 26th :

"Any one may acquire a copy of the *Bula* and thus gain its privileges, by giving some alms, which are stipulated for this Vicariate (Tarapacá) on the accompanying copy ; the money is partly used for sustaining the divine cult at the holy Sepulchre in Jerusalem, and partly for diocesan seminaries. Bishops may receive from Rome permission to apply it to some other work of charity.

Usually our (South-American) bishops receive the faculty to publish the Bull every two years for a period of ten years. Some *Bulas*,—*de Commutacion* for instance,—are given very rarely and can be had only at Rome. [According to the *Bulas de Cruzada* and *Carne*, of which I include samples, we have to fast or abstain from meat, only on the following days during the present year :

Fasting and abstinence :

February 12, 14, 21, 28 ; March 7, 14, 21, 27, 28.

Fasting without abstinence :

February 19, 26 ; March 5, 12, 19, 26 ; December 5, 12, 19.

Abstinence without fasting :

May 17, June 28, August 14, December 24.

On the whole 22 days.

There are Bulls of meat, of milk, of the dead, of composition, of commutation of vows, etc., but the principal one is the *Bula de Cruzada*, without the possession of which the rest have no effect.

There is an immense treasure of spiritual benefits lavished upon the Spanish countries by the Bulls just named. For the few who know how to appreciate them they work a great deal of good ; but the great majority of Catholics clearly do not appreciate them. They do not acquire the Bulls, but at the same time believe themselves freed from the obligations of abstinence and fasting. They say, if for so small a sum you can free yourself from an obligation, this obligation can not be very grave. Here, e. g., there are only six persons among one hundred who acquire the *Bulas*.

The Church has to endure many attacks on account of this privilege, both from ignorance and malice. I have heard even distinguished foreign clergymen express the opinion that the *Bula de Cruzada*, etc., ought to be done away with. I for my part humbly thank the Holy See for these graces and try to derive all possible advantage therefrom. It is also my wish to convince people of the great value the *Bula* has for these countries.

The expediency of the *Bula* was renewed in modern times when Spain received the providential mission to win millions of Indians to the Catholic faith. To the Indians the *Bula de Cruzada* has always remained a sacred thing."

III.

We reproduce for further elucidation one of the *Bulas de Cruzada*, the *Bula de Carne*, as promulgated in the Apostolic Vicariate of Tarapacá, Chili :

{ L. S. } Vicariato Apostólico de Tarapacá.
Bula de carne para el bienio de 1898 y 1899.

Limosna dada, 1.50 cents.

La Santa Sede se ha dignado extender á los fieles del Vicariato de Tarapacá el privilegio de poder comer carne, huevos y lacticinios en la Cuaresma, en los viernes del año y en las Témporas y Vigilias, exceptuándose únicamente : 1º. el Miércoles de Ceniza ; 2º. los Viernes de cada semana de Cuaresma ; 3º. los días Miércoles, Juéves, Viérnes y Sábado de la Semana Santa ; 4º. las vigilias de la Natividad de Nuestro Señor Jesucristo, de Pentecostes, de la Asuncion de la Santísima Virgen y la de los Apóstoles San Pedro y San Pablo.

Los sacerdotes deben abstenerse tambien de la carne en los días Lúnes y Mártes de la Semana Santa.

Para usar de este privilegio es necesario tener la Bula de la Santa Cruzada.

Por tanto, habiendra vos Luis Friedrich dado la limosna arriba apuntada para atender á los gastos de las misiones, os otorgamos el mencionado privilegio.

Dado en Iquique, á 1º. de Enero de 1898.

GUILLERMO JUAN,

VICTOR M. MONTERO,

Obispo tit. de Anténodo y Vicario

Secretario.

Apostólico de Tarapacá.

Father Friedrich is ready to give any further information on the subject that may be desired.

We may add that the 'Kirchenlexikon' contains in its second volume, *s. v.* "*Bulla Cruciatæ*," more detailed information about the history, contents, and mode of promulgation of this much-discussed Bull.



The Schools in the Philippines.



IN his letter, dated July 11th, Secretary Root writes as follows: "It is the purpose of the Philippine government to maintain in the archipelago the same kind of free non-sectarian instruction which exists in the United States, and which has proved to be for the interest of religion and all religions. The government means, so far as it possibly can, to give education to the people of the islands, and it will do this without any discrimination for or against any church or sect."

This passage shows clearly the standpoint of the government in the Philippine school question.

That standpoint is absolutely untenable. To ignore all religious differences, to give education without any discrimination for or against any creed, is a sheer impossibility. No teacher can be for any length of time in the schoolroom without showing his predilection for some particular creed or religious tenet or his indifference towards all creeds. Moreover, to say that a system of "non-sectarian instruction" is "for the interest of religion and all religions" alike, Judaism, Anglicanism, Lutheranism, Methodism, Mormonism, Buddhism, and even Catholicism, is simply absurd. The logical basis of such a system is none other than absolute indifferentism or agnosticism, which practically is identical with atheism. And such a truly and essentially "godless and irreligious school system" the United States government is with all its might trying to force upon the Filipinos, an avowedly Catholic, but helpless nation!

What the Catholic Church thinks of the non-sectarian instruction of the young, we may learn from the school legislation enacted by the Third Plenary Council of Baltimore, which was authoritatively upheld and confirmed by the famous letter of Leo XIII. on the American school question.

The Fathers of the Third Plenary Council of Baltimore write (n. 197):

"Finally, we may well quote the encyclical letter of Pope Leo XIII. addressed to the bishops of France, February 8th of this year, 1884, in which the necessity of Christian education in Catholic schools is inculcated by the highest authority both in very appropriate terms and with most solid reasons. 'It is of the greatest importance [says the Pontiff] that the children born of Christian marriage be early trained in the precepts of religion and that those branches of knowledge by which the minds of the young are usually formed, be joined with religious instruction. To separate the former from the latter, is in reality the same thing as to wish that the hearts of the young, in regard to their

duties towards God, be turned neither one way nor another: this method is illusory and most pernicious, particularly in the early ages of boyhood, because it actually paves the way to atheism and debars religion. Good parents must by all means be solicitous that their children, as soon as their reason awakens, be taught the precepts of religion, and that nothing occur in the schools that could tarnish the purity of faith and morals. That this care should be bestowed on the education of youth is a demand of the divine and the natural law, nor can parents by any cause be excused from this law. The Church, on the other hand, the guardian and defender of the purity of faith, invested by her Divine Founder with the authority and charge to call all nations to the light of Christianity and diligently to watch in what principles and precepts the youth belonging to her are educated, has at all times openly condemned the so-called mixed or neutral schools, warning fathers of families again and again to be on their guard in a matter of so great importance.' "

And, we repeat it again, such a pernicious system of education, which was at all times openly condemned by the Church, the United States government tries with all its might to force upon the newly conquered and avowedly Catholic nation of the Filipinos! Can any terms of indignation and protest against such tyranny and abuse of power be too strong on the part of Catholics?

The Church in Holland.



WE have the following from a trustworthy source:

The current news from Holland as published by Catholic papers in this country, is often misleading or positively false. Some of our foremost Catholic weeklies, f. i., recently stated that the Dutch Parliament consists of a total membership of 58. The Second Chamber is composed of 100 representatives; 58 Christians (33 Protestants of various denominations and 25 Catholics) and 42 Socialists, Liberals, and Radicals. If proportional representation obtained in Holland, the Catholic party would be 10 members stronger.

The founding of a Catholic university in Holland has been postponed until circumstances are more favorable. Yet, the committee to collect the funds is formed and no trouble will be spared to actually begin the work as soon as it will be possible to compete successfully with the State institutions. At present Catholic students attend the universities of Louvain and Rome for eccle-

siastical studies ; for secular learning they mostly frequent the free University at Amsterdam. There they have the privilege to attend the philosophy lectures given by Father De Groot, Professor of the University. Moreover, a learned Jesuit, Dr. Exler, stationed at Amsterdam, gives a regular course of lectures in theology and its affiliated branches. These lectures are principally for the students' society "Science and Faith," but also non-Catholic are admitted. After each lecture every one is free to make objections, which are answered immediately or the next day. Formerly all objections were answered immediately, but this method has been abandoned to give important questions more careful attention and more exhaustive treatment.

Conversions to the Catholic Church have been rare for many years, but of late they are very numerous. This change must chiefly be ascribed to the rapid decay of Protestantism, which is (as well as in Germany and America) fast drifting into infidelity. Another reason, which certainly should not be underestimated, is the practical Catholicity of the Dutch people. Those who do not live up to their religion, are a very rare exception. A goodly number assist at mass on weekdays and many hear two masses on Sundays. I do not think I am exaggerating when I say that three-fourths receive the sacraments every month. Several prominent Catholics receive communion every week. Most Catholic families pray the rosary every day in common after supper, as soon as all are at home. The clergy are in close communion with the people, and their pure and honest lives make them respected also by non-Catholics. Vocations are very numerous, and therefore the bishops do not ordain any young man who does not promise to be in every respect what a Catholic priest should be. And if it ever happens (the case is very exceptional) that there is something wrong with a priest, his faculties are withdrawn for ever and a monastery or a priests' asylum is his resting place until death. The bishops deem it bad policy to endanger the salvation of many souls just for the sake of giving another chance to a delinquent priest.

The "Nuyensfonds," a historical society organized in 1899, with Dr. Schaepman as president and Dr. Brom as secretary, is now enlarging its scope and will be modeled after the German "Goerres Society" and the "Société Scientifique" of Brussels. The society will keep its old name in memory of the celebrated Dr. Nuyens, Holland's greatest Catholic historian of the 19th century.

There is also question of founding a Holland Catholic college at Rome. This plan was discussed at the recent Dutch pilgrimage and encouraged by the Holy Father. To establish a college at Rome

has been one of the pious wishes of the Dutch Catholics for many years; at present the idea is favored even by non-Catholics. Some time ago Dr. Blok, an eminent Professor of the Leyden University, was appointed by the Dutch government to give a report on the Vatican archives concerning the history of the Netherlands. In this report the broadminded professor praises the kindness of the Vatican librarians and requests the government to establish in the City of the Popes a house of studies for Hollanders. Rome is still, he says with Seneca, the centre of learning.

What the government will do, is not yet known. But the Catholics intend to establish a Roman College in the near future. Very likely their plans will be realized next year, when Holland celebrates the 50th anniversary of the reestablishment of the hierarchy.

CONTEMPORARY CHRONICLE.

POLITICS AND SOCIOLOGY.

The Proposal to Elect United States Senators by Direct Popular Vote.—

There is a strong movement in the American press favoring the election of United States senators by direct popular vote. Senator Vest has gone on record as being opposed to this proposition, and we believe he is right. As Bryce has pointed out ('American Commonwealth,' 3rd edition, I, 98), it is the most conspicuous, and was at one time deemed the most important feature of our Senate, that it represents the several States of the Union as separate commonwealths. It is thus not only an essential part of the federal scheme, but the mode of election "which is older than any of those in use in any European commonwealth, is also better, because is not only simple, but natural, i. e., grounded on and consonant with the political conditions of America. It produces a body which is both strong in itself and different in its collective character from the more popular house. It also constitutes, as Hamilton anticipated, a link between the State governments and the national government."

The election of United States senators by the legislatures of the different States is now considered the provision of the constitution most difficult to change, for "no State can be deprived of its equal suffrage in the Senate without its consent," a consent most unlikely to be given, because a change in this method would be taken by the smaller States to foreshadow the end of that equality which the smallest now enjoy with the largest, by having each two representatives, no more and no less, in the federal Senate.

It is worth observing, in this connection, that the election of senators has in substance almost ceased to be indirect. They are

still nominally chosen, as under the letter of the constitution they must be chosen, by the State legislatures. But the State legislature means the party for the time dominant, which decides upon its choice by a party caucus. The constitution of Nebraska even allows the electors in voting for members of the State legislature to "express by ballot their preference of some person for the office of United States senator. The votes cast for such candidates shall be canvassed and returned in the same manner as for State officers." There would be only one advantage in formally vesting the election of United States senators in the people direct, so far as we can see, and that would be that bad candidates would perhaps have less chance with the party at large and the people, than they now have in bodies apt to be controlled by a knot of party managers. It is highly questionable, however, whether this single advantage would justify a change in the method so carefully wrought out by the fathers, a method which, as Bryce testifies, "has excited the admiration of foreign critics, who have found in it a sole and sufficient cause of the excellence of the Senate as a legislative and executive authority."

The argument that the direct election of the senators by the people would bar corruption, is futile; or, rather, it cuts both ways. If voters will not elect proper representatives to the State legislature, neither can they be trusted to elect the right kind of senators by direct vote. As Mr. Vest has pointed out, if we can not trust the people one way, we can not trust them the other, and the republican form of government may as well be conceded to be a failure.

SCIENCE AND INDUSTRY.

Lightning Rods.—The vexed lightning-rod question is now under consideration of the Special Lightning Research Committee, which was organized last year by the Royal Institute of British Architects and the Surveyors' Institution. More than 200 competent observers have been appointed in the United Kingdom, the colonies, India, and elsewhere. The British War Office, the Home Office, the Post-office, the Trinity House Corporation, and the United States Department of Agriculture have agreed to furnish the Committee with particulars of damage resulting from lightning stroke to buildings under their control. The heavy thunderstorms of last year afforded many opportunities of investigating and recording, upon prescribed lines, the damage caused by lightning. The net result, so far, is a series of seventy or more trustworthy records, which furnish promising material for the Committee to work upon, with the view of formulating conclusions. The Committee have arranged for getting photographs immediately after the occurrence of a disaster in cases of import, ance. Out of sixty cases tabulated up to the end of December, no fewer than twelve relate to buildings fitted with some form of lightning conductor. As regards the system recommended by the Lightning-Rod Conference of 1882, the facts at hand are not sufficient to determine the extent of its efficacy. The recently issued report, however, of the British Inspectors of Explosives goes to show that it has been found wanting, and that there is ample justification for the present enquiry.

MISCELLANY.

A True Story of a Prefect, a Mitre, and a Waltz.—*La Vérité Française* (No. 3226) extracts from the *Memorial des Pyrénées* the following story, which, if it came not from France, we would refuse to believe. In an important French diocese a new bishop had just arrived. The official visits and receptions took place according to the protocol and the decree of Messidor. The Prefect of the place had known Monseigneur as a simple priest, and Mrs. Prefect had been his docile penitent as a child. So she was one of the first callers at the episcopal residence. With great benevolence and courtesy the Bishop received the wife of the highest official in the department. He was extremely polite. Knowing that all the daughters of Eve have a love for ornaments and a delicate taste for the beautiful, he could not resist the temptation of showing her a mitre of wonderful workmanship, ornamented with fine pearls, set in purest gold—a gift from the aristocratic parish of which he had been pastor. Mrs. Prefect was charmed, and asked as a favor to be allowed to show the exquisite work of art to some of her friends. His Lordship consented and pushed his goodness even to weakness, by promising her to send the mitre to the Prefecture, where she could admire it in all leisure. It was done, and the mitre crossed the sill of a place where, under the third Republic, mitres rarely penetrate.

A little later the Prefect gave a semi-official dinner. Some twenty odd officials were present; the married with their wives. After the coffee, the gentlemen retired with the Prefect to the smoking room, the ladies followed the mistress of the house to the salon. The dinner had been exquisite, and all were inclined to merry-making. Having finished his fine Havana, the Prefect made a motion to join the ladies. All agreed. They hastened to the salon, opened the door and . . . on the centre table, resplendent with the glitter of its precious stones, stood the episcopal mitre, surrounded by the admiring ladies in their silk and lace-trimmed robes. "Well, well," cried the Prefect, amused, yet vexed; "a mitre in my salon. What do you mean, ladies? Do you want to ruin my career?"

"Oh, Mr. Prefect," cried a frolicsome girl, "we will compromise you thoroughly." And taking the mitre, she put it on the Prefect's head.

The Prefect was at first stunned; then, looking into a glass, he burst into a roar of laughter, embraced his *coiffeuse* and began waltzing with her to the music of the piano.

What a tableau! A mitred prefect dancing in a salon! Was it not a striking symbol, a synthesis, as it were, of what happens in France when the civil power disturbs the sacred order, by making toys of sacred things in order to lower them in the public eye; and where only too often the guardians of the spiritual order lend their mitres, i. e., their authority and jurisdiction, to secular officials?

Gov. Taft's Mission.—The ablest of American daily newspapers, the N. Y. *Evening Post*, printed the following keen observations

on the progress of the Taft negotiations in its edition of July 14th: "Again the Vatican diplomatists smile demurely, and say they wish those American negotiators were not so slow. It is a kind of malicious satisfaction, apparently, which indolent Rome takes in showing itself swifter than rushing America. Our cocksure press was telling us how Gov. Taft would open the eyes of the sleepy prelates of the Curia, and show them an example of Yankee dispatch of business; but now, for the second time, it is the Vatican which has come promptly to time with its answer, while Gov. Taft has to ask for fresh delays until Secretary Root and President Roosevelt can put their heads together and make up their minds whether they really want to send the Holy See an ultimatum. It is a thorny question, this of the Philippine friars, and our light-hearted graspers of it are likely to prick their hands before they get through. Catholic diplomacy was not born yesterday. Nor is the whole religious situation in the archipelago one which it is easy for our enthusiastic Protestants to reconcile with their belief that Providence took us to the Philippines for the express purpose of opening a new Catholic country to Protestant missionaries. With their own government sternly rebuking all attempts to interfere with the religious preferences of the natives—an attitude which will seem to ultra-Protestants as a going over bodily to the Scarlet Woman—they will be disposed to be less sure that it was 'the hand of God' which signed the treaty annexing the Philippines."

Meanwhile the administration appears to have decided to drop the matter for the present, and Governor Taft is about to proceed to Manila, where he will try to conclude the negotiations with the Pope's Apostolic Delegate, who is Msgr. Sbarretti, at present still in the United States.

In his last note Mr. Taft quotes Secretary Root as follows:

"The United States has no desire to violate the treaty of Paris and seeks no forcible but a voluntary withdrawal of certain persons who happen to be Spaniards, and whose previous experiences in the islands had thrown them into antagonistic relations with the people and with the Catholic laity and native clergy; many of whom have left their parishes and can only be reinstated by using material force, which the United States can not permit. This proves that the government of the Philippines has no intention to propose measures contrary to the interests of the Vatican, and, in fact, its interest in the Church. If the question of withdrawal be left unsolved, now that the Washington government has persuaded the ecclesiastical authorities to see the necessity of carrying out this step, the later withdrawal of the friars under order of the religious superiors could not be regarded as anything but voluntary, and would not violate the treaty of Paris; nor could such order be regarded as affirming or admitting of any accusations against the friars, because the American government made no such accusations. The United States did not desire the withdrawal for itself—it was indifferent to the presence of the friars—but in the interests of the whole people of the Philippines, who were bitterly opposed to their presence."

The Roman Collar.—The *Tablet* calls attention to the jubilee of an article of clerical dress—the Roman collar. Not till 1852 when

the First Provincial Synod prescribed it, did the Roman collar come into general fashion in England; and it was thought, in some outlying places, a dangerous and even defiant challenge to public opinion. There is all the difference to-day. The Anglican clergy, as a body, have adopted the Roman collar. The white tie, if not of "a blameless life," at least of a militant Evangelicalism, has passed away; and no "continuity" theory covers the adoption of this post-reformation piece of uniform. The Boers in khaki have their clerical counterparts in every city, town, and hamlet of England. Even dissenting ministers are submitting their necks to the yoke—or must we say the collar?—of Rome.

No Catholic Teachers Wanted in the Philippines?—About a year ago, some one issued a call for Catholic volunteers to teach in the Philippines. Father Kelly of Chicago and Archbishop Kain of St. Louis interested themselves in the matter. One hundred and fifty well recommended teachers offered themselves for the work. We now learn that they were never called for, although word had come from the Archipelago to the effect that they were needed and welcome, because "the Commission felt that those of the Catholic faith would be better received by the natives and would be better able to break down their prejudices towards Americans." It is strange that these Catholic volunteers were not set to work. Some of our contemporaries see in this an indication that the labor of secularizing the schools of the Philippines is supposed to prosper better in the hands of those who hate rather than those who profess the Catholic faith.

A Historical Error?—A distinguished clerical correspondent of the Dublin *Freeman's Journal*, whose observations have been reproduced by at least one American Catholic paper, declares it is a historical error to assert that the "years of Peter" were twenty-five, and that the fact of Pius IX. of blessed memory having reigned more than twenty-five years, in fact nearly thirty-two years, falsified the traditional saying, supposed to be addressed to every Pope on his election: "*Non videbis annos Petri*" ("Thou shalt not see the years of Peter.")

"St. Peter," he writes, "was head of the Church for thirty-seven years and two months and some days. True, his time in Rome was but twenty-five years. But his chair had been seven years at Antioch, and it was five years after the death of Our Lord when His Vicar temporarily made this his seat. St. Peter was crucified on June 29th, in the year A. D. 66 of our chronology. But this chronology is wrong by four years. It should be 70, as can be easily shown if anyone question the statement. As Our Lord was thirty-three years and three or four months old when He died, a simple sum in subtraction will give St. Peter's reign as thirty-seven years."

The controversy on the chronology of the life of St. Peter is still unsettled. A glance at von Funk's article on St. Peter in the 'Kirchenlexikon' (ix, 1857-1879) will show that it is the opinion of the best authorities that there is nothing to prove that the ancient tradition, dating back to the second century, that St. Peter occupied the episcopal see of Rome for twenty-five years, is unfounded. It is these traditional twenty-five years that are designated as "*annos Petri*."

NOTE-BOOK.

The *Ave Maria* tells us (No. 1) that it is in favor of swelling our church statistics with the numbers of those Catholics who have ceased to practice their religion or who "have been frightened away." "For ourselves," this paper remarks, "we like the large figures in our statistics; and we think every Catholic, whether nominal or practical, should be regarded as a member of the Church." We can well understand why certain newspapers desire to cloak the ever growing number of defections with "large figures." But no Catholic who has fallen away and ceased to practice his religion, can be considered a real live Catholic, for his faith is dead, and to count him in with the Catholics that are Catholics with a living faith, would not be charity but deception, pure and simple. There ought to be, of course, some standard among statisticians, an agreement as to those whose heads should be counted. It is for the bishops to fix this standard, and we are not in favor of restricting it too narrowly. There are many who may be considered practical Catholics, though they rent no pews. But no one who neglects his Easter duty can or should be counted.



It is sad to see a Catholic priest writing to a Socialist magazine in terms such as these :

"Enclosed find check for one dollar, and kindly continue my name on your subscription list. I am delighted to notice that your magazine is recognized by the ablest thinkers of this country and Europe as one of the leading publications of the age. You are doing a noble service to the cause of justice and humanity by enlisting such an array of talent under the banner of Socialism. Of course, the selfish and the ignorant will repudiate the doctrines of Socialism; for, owing to their dwarfed mentality and inert spirituality, they are incapable of appreciating the advantages that would accrue to society from the establishment of a co-operative commonwealth. These poor creatures are the product of their environments, and they are no more deserving of censure for their vulgar views of life, than the man who was born blind, because he fails to conceive the splendor of the noon-tide sun and the glittering expanse of the nocturnal skies. Quite recently a Cincinnati weekly said that if the free lunch counters were destroyed, Socialism would be silent for twenty years. I presume that the benighted editor of this little sheet had never heard of Count Tolstoy; Lombroso, the ablest living authority on criminology; Buchner, the peer of the last century; Wallace, the rival of the immortal Darwin; Renan, the pride of his century; Sir Thomas More, the glory of his age; Fourier, Proudhon, Saint Simon, Marx, Lassalle, Morris, Ruskin, Zola, and a host of others who have achieved imperishable fame in the realm of thought."—(Rev. Thos. McGrady, of Bellevue, Ky., Diocese of Covington, to *Wilshire's Magazine*, July 1902.)

"*Quousque tandem tolerari potest?*" writes the Catholic layman who sends us the above cutting. And a priest enquires whether

it is true, as a certain Bishop told him (not McGrady's Bishop), that Catholics are falling away from the faith in consequence of the pernicious activity of this Socialistic clerical agitator.

Both of which timely and pointed queries we are unable to answer.



In our last number we described a "labor-union church," which excludes the rich. It would seem that even some Catholics dream of such a church. A few weeks ago, according to the *Providence Visitor* (No. 41), Stephen Reap, a member of the Executive Board of the United Mine Workers, was at mass in St. Patrick's Church, Olyphant, Pa., when he noticed a non-union man named Beatty sitting in the congregation. The priest had not yet begun the holy sacrifice when Reap arose and announced to his fellow-worshippers that there was a man present in the church who was "unfair to organized labor." He felt it his duty, therefore, to call upon him to withdraw. Beatty, naturally enough, refused to leave the church; whereupon Reap turned once more to the congregation and summoned all those who sympathized with him to leave the edifice by way of protest. Fully a hundred persons rose to their feet and accompanied the Board-Member to the Church of the Holy Ghost, where they heard mass. Later Mr. Reap was brought to a better mind and apologized publicly for his outrageous conduct.

The *Visitor* editorially praises Mr. Reap for his manly apology. It is hard to see how a true Catholic, who knows that the church is a holy place, a common meeting-place for high and low alike, where all quarrels, all antagonisms, all feuds must cease, could ever so far forget himself to act as Reap acted. It appears that the Socialistic agitation among Catholics is already bearing bitter fruit.



In a recent circular letter to the clergy of the Diocese of Rochester, Rt. Rev. Bishop McQuaid points to the source of a good many of the evils that are afflicting the Church all over the country in these words: "It appears that some of the younger priests of the Diocese are not aware of its disciplinary laws, and consequently introduce customs that are not commendable. What one does, without the censure of the Bishop, opens the way for others to follow."

If such abuses were always and everywhere promptly nipped in the bud, as Msgr. McQuaid purposes to do, we would have no "Americanism."



Diana rediviva.... Our old friend Diana Vaughan has been resuscitated by the New York *Herald* (July 13th), which recounts some of the myths invented about this fictitious personage by Taxil as though they were historical facts and makes it appear as if Père Mary, the curé of Morne Rouge, Martinique, were the author of the silly yarn. The Catholic press is often accused by secular newspapers of systematically duping its readers with myths and bogus miracles. In this country at least the opposite

is true. While the Catholic press is generally cautious and critical, the sensational secular press invents miracles and revamps long exploded fables and legends.



A reverend subscriber writes us :

Socialist laboringmen have complained in my presence that the many machines constantly invented deprive thousands of poor and hard-working laborers of their employment. I usually tell them that it is not the big bosses, the "fatted coupon-clippers," who invent these machines, but clever laboring men or mechanics; and that every union ought to make a rule forbidding its members to invent new machines, or at least obliging the inventor to share his profits with his fellow-unionists. But—*experientia docet*—as soon as one of them has succeeded in making some valuable invention and procured a patent, he will not give a continental for the union or unionism and ignore or fight his former co-kickers.



A prominent business man, whom we know to be a staunch and faithful Catholic, asks THE REVIEW to print the following :

Is it not time for the Catholic press to protest emphatically against the increasing speculation, on the part of members of the reverend clergy, in mining and other stocks? I consider this one of the saddest and most discouraging signs of the times. Only last week there was in this city a priest from a Western diocese, who tried to sell out a mining company, of which he is the president. He remained here a week and two Sundays in order to cash his holdings. Time and again I have received from clergymen in various parts of the country requests to help them out of financial pinches into which they had gotten by investing money through brokers or fake concerns advertising in the newspapers. I must confess to a degree of malignant joy whenever I hear of one of these greedy servants of a Master who despised and cursed Mammon, having been thoroughly fleeced. It appears the only possible way to cure them.

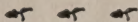


At Evanston, Ill., too, we note, the Public Library authorities have made an index of books more or less immoral, which they refuse to give out promiscuously. That is a sane and timely measure, but would it not be better, as the *Tribune* suggests, to do these things quietly, instead of making a fuss about them in the newspapers. Byron tells the story about an edition of Martial, in which all the grosser parts had been extracted from the text and brought together in the appendix. This saved a great deal of time. "For there we had them all at one fell swoop." Might it not have been wiser if both the editors of Martial and the trustees of the Evanston public library had done their work in a less obvious way? If it was necessary to have a blacklist, could not the existence of that list have been concealed? As it was, the discovery was made not by the roving reporter seeking what he might write up, but by a most exemplary young man, who was conducted by an attendant to the fatal shelf and was

there left blushing. He had never before seen so many improper things at the same time. He no doubt felt like the western undergraduates who had not known what a really good college drunk was, until that moralizing paper, the *New York Voice*, sent them an account of a Cornell spree in sample copies.



A ten years' strike was kept up by the journeymen bakers of Colmar in Alsatia (1495-1505). The cause of it was not the eight-hour day nor higher wages, but simply a slight they believed to have received by not being allowed to occupy their customary place in the Corpus Christi procession. Assisted by all the journeymen bakers' fraternities, the bakers of Colmar finally succeeded in getting a hearing by the Reichskammergericht, which in 1505 decided the matter in their favor.



The National Teachers' Association in its meeting at Minneapolis has declared in favor of Bible reading in the public schools. The Bible is to be read as "pure literature only." Just as if twentieth-century Christians could abstract from its paramount character as a source of divine revelation. As the *Chicago Tribune* rightly observes (July 10th), "Persons who look on the Bible as revelation can not teach it simply as literature. Their belief would be reflected in their methods. They would be able to teach the Vedas, the Zend Avesta, or Hesiod's Theogony without departing from the paths of just curiosity and criticism. They would not be able to teach the Bible in the same way." Besides, the Catholic and Protestant versions of Holy Writ do not agree; there would be dissent as to which version was to be introduced even before the question of "pure literature" would be reached.

Protestants should know that it is not the right way of "bringing the Bible back to its own" to have it read in the constitutionally non-sectarian public schools.



The latest novelty in "church music" is girls whistling solos during divine service. (Cfr. *New York Herald* of July 13th.) We sincerely hope our "progressive" Catholic pastors will not adopt this new fad from the Baptists.



Bishop McQuaid has forbidden the priests of his Diocese to take part in public highschool or collegiate closing exercises, especially when they include religious service of any kind. "According to the arbitrary dictum of Superintendent Skinner, of New York," he says, "the religious garb is sectarianism. The religious garb of the priest is his Roman collar, and all ministers of religion that wear any article of dress indicating their religious profession, are barred out of attendance at commencement exercises of any State school, academy or college receiving State money. If the religious garb is sectarianism, how much more so are prayer, religious hymns, and Bible reading? The intolerance, or illiberality,

if any such there is, comes from those who choose to punish us for our religion, and mulct us heavily by double taxation in the education of our children."

There are times in the history of every decent newspaper when, in order to maintain its character, it must refuse to go with the crowd, and when that time comes, its subscription list will drop off for the time being. But when a newspaper has founded itself upon the eternal principles, it is not only good morals but good business for it to walk in its integrity. Such a paper once well established is simply invincible. Its readers may not agree with it always, but they respect it and honor it whether or not, and most of them will continue to patronize it. It is a sad thing for this country that so many newspapers sacrifice principles and character in order to succeed in business.

A French court, at Rodez, has decided that the word Freemason is an insult and has awarded damages to a political candidate whose opponents had denounced him as a Mason in the last campaign. This is a strange phenomenon in a country ruled by Freemasonry.

Wendell Phillips on journalism says: "It is a momentous—yes, a fearful—truth that the millions have no literature, no school, and almost no pulpit but the press. Not one man in ten reads books, and every one of us except the few helpless poor, poisons himself every day with a newspaper. It is parent, school, college, pulpit, theatre, example, counselor, all in one. Every drop of our blood is colored by it. Let me make the newspapers, and I care not who makes the religion or the laws."

Yet, it seems that the Catholic clergy are largely blind to this obvious truth, and that, owing to the indifference of so many of us, not a single Catholic daily of real excellence can be published in the English language. Both the clergy and laity are sadly in need of prodding,—the clergy on the awful responsibility of their position, the laity on the necessity of supporting truly Catholic newspapers.

In Lord Sutherland-Gower's reminiscences there is an account of his visit to Newman. "The most interesting subject he spoke about," we read, "referred to his hymn 'Lead, Kindly Light,' which he said he had composed on board ship during a calm between Sardinia and Corsica. That hymn, he declared, was not his feeling now; 'for we Catholics,' he said with a kind smile, 'believe we have found the light.' He again alluded to his hymn, saying that he did not consider himself a poet; 'but Faber is one,' he added." "Lead, Kindly Light," as the *Ave Maria* justly remarks, is not appropriate for use in Catholic churches. The author himself explained why.

